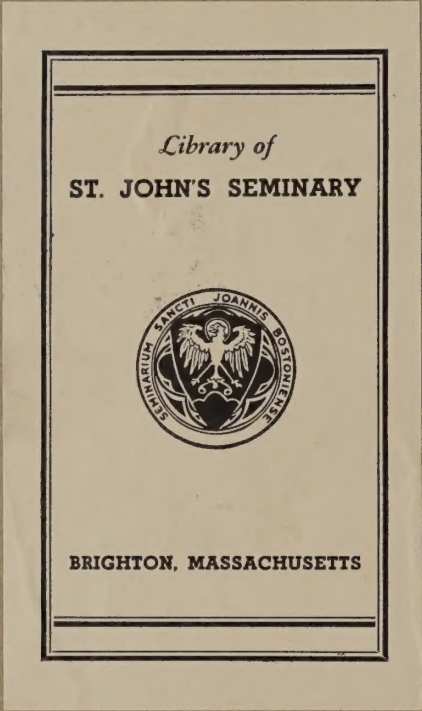


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THE REVIEW.

By ARTHUR PREUSS.

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TABLE OF CONTENTS.

Page.	
281	(1) Notes and Remarks. "Americanism" and the Movement for Catholic Unity. (Arthur Preuss.) The Contest Between Church and State in France. (L. Bienville.)
282	(2) "Thesaurus Linguae Latinae." (Conclusion.)
283	(3) The Priest in Politics. (Rev. J. F. Meifuss.) The "Servant-Girl Problem." (Arthur Preuss.)
284	(4) The Dissection of Corpses. (F. P. Kenkel.)
285	(5) The Episcopalian Sect and Divorce. Methodist Bigotry. The Fundamental Objection to Woman Suffrage.
286	(6) Exchange Comment. (Arthur Preuss.) Music:—A United Sacred Concert of St. Louis Church Choirs. (Zelotes.)
287	(7) Religious World. Education:—Elevative Studies in Grammar Schools. (H. St.)—Notes. Literature:—Book Reviews. (J. F. M.)
288	(8) Contemporary Record:—Ocean Dangers.

NOTES AND REMARKS.

Mr. Nicholas Gonner, President of the German Catholic Central Society, says in the *Luxemburger Gazette* (Nov. 20th), of which he is the able editor, that Archbishop Ireland's public advocacy of Republican principles and policies is apt to help rather than to injure the Catholic cause, because it prevents the pernicious opinion from gaining ground that the Catholics of this country are identified with the Democratic party. He furthermore thinks that when the St. Paul prelate published his famous ante-election interview on Rome and the Philippine question, he spoke the mind of the Pope with the latter's full approval.

We find in the *Luxemburger Gazette*, of Dubuque, the organ of the Catholic Luxemburgers in this country, edition of Nov. 20th, a note referring to a recent visit to Dubuque of "Rev. Father Krueger, of Epiphany, S. D.," in which that gentleman is eulogized as a plain, notoriety-fearing priest, endowed with astonishing powers of healing. On Oct. 14th, the *Dubuque Herald* published a glowing puff-note about this modest and wonderful priest-healer, in which it was stated that he "is a deposed priest," who practices medicine and conducts a big sanitarium at Epiphany against the will of his ecclesiastical superior. In matter of fact, there is no Rev. Krueger among the American priests of good standing listed in the Catholic Directory for 1900, and the name of the pastor of Epiphany, S. D., is given as Rev. J. J. Heidegger. Has the *Luxemburger Gazette* been misled, or what is the solution of this mystery? A. P.

"AMERICANISM" AND THE MOVEMENT FOR CATHOLIC UNITY.

Rt. Rev. Bishop McFaul has addressed a letter to the *Sacred Heart Review*, in which he says:

"Heretofore, we have been laboring as so many individual units, wasting energy and accomplishing but little. Let us make our grievances known, protest against injustice, and endeavor to redress our wrongs by legitimate, honorable, and concerted effort."

Commenting on this utterance, our contemporary says (edition of Nov. 17th):

"Many, very many, Catholics, we fear, have not yet recovered fully from the effect of centuries of a condition almost equivalent to slavery. We are somewhat in the same mental attitude towards our Protestant fellow-citizens, and entertain the same notions of our civil and religious rights as the Catholics of England are represented as holding during the first half of this century by Wilfried Ward in his life of Cardinal Wiseman. Although the Emancipation Act had been passed, so timid had the Catholic body in England become from the penal laws, that they apparently lost all courage, and they certainly lost, through that lack of courage, a goodly share of their Catholic inheritance. Their attitude was one of abject apology. If they were allowed to live they were content; they were forever explaining away and whittling down the meaning of Catholic doctrine. (Italics ours.—A. P.) They had become virtually slaves. They had lost much of their manhood and self-respect. Irish Catholics, especially in Ireland, were not exactly so badly affected by the truculent Protestant ascendancy; they had preserved a manlier and more robust faith. We fear the same can not be said of all their descendants in this country. These children of Irish Catholics, especially if they work for Protestants, or make Protestants their companions, are very anxious to explain away the meaning of the Catholic faith and make it as 'respectable' as Protestantism. These poor, weak-kneed, servile, watery, and illogical creatures need much toning up, and the movement of which Bishop McFaul is so considerable a factor promises to be an efficient instrument. Intelligent and fair-minded Protestants will bless Bishop McFaul and wish him God-speed in his labors.

"These manly, robust Protestants do not admire mawkish, vapid, wishy-washy Catholics. They know that such fellows lack the necessary character for good citizenship. The spirit of freedom is a spirit of manhood; a spirit of self-respect; it is a disposition to honor our bill of rights by exercising, one and all, its provisions and privileges. It guarantees civil and religious equality to all, and only the ignoble and the unworthy will refuse to exercise to the full these fundamental rights. Yes, Bishop McFaul and his associates and all those who are working together to secure the fullest and freest play for the sound principles on which our system of government rests, are public benefactors. The weak-kneed, the bigot, and the scheming and

dishonest politicians pretend to see in the movement towards Catholic unity or Catholic federation, which Bishop McFaul advocates so ably, a menace to our liberties. But honest people, Protestants and Catholics, know better. The real purpose, we all know, is to make our government in practice what it is in theory—the freest in the world, in which the religious as well as the civil rights of all citizens shall be fully practiced and protected."

The reason why the Catholics of this country have, in the language of Msgr. McFaul, been "wasting energy and accomplishing but little," lies precisely in the fact that many, if not most of them, like the Catholics of England, have been "forever explaining away and whittling down the meaning of Catholic doctrine." Therefore we of *THE REVIEW* have hailed the Apostolic Brief "Testem benevolentiae," which was directed against this pernicious tendency, not only as an important doctrinal pronouncement, but as a providential basis of energetic practical Catholic action in this country.

Catholic unity and federation will not be possible except on this basis, upon which Bishop Messmer has built his excellent program printed in last week's *REVIEW*.

"Americanism," more than anything else, has been our bane hitherto. Until it is thoroughly eradicated we may not hope for better things.

ARTHUR PREUSS.

THE CONTEST BETWEEN CHURCH AND STATE IN FRANCE.

We have not hitherto, we believe, referred to the reaffirmation, made lately in a sensational speech delivered at Toulouse, by the French Premier Waldeck-Rousseau, of the determination of the present cabinet to carry out its well-known anti-Catholic program.

M. Waldeck-Rousseau is determined, it seems, to attack the religious associations, first, by crippling their financial resources, and, secondly, by ousting them from educational functions. He asserted at Toulouse, that they had practically replaced the monasteries of a former day over a larger area; that they collectively possessed some \$200,000,000 in real estate, and perhaps as much more in personal property; and that such was their influence on education that a youth trained in their schools was a being so different from one trained in the schools of the State that the former was often incapable of understanding the latter. He charged that by means of these associations the Catholic Church had become an "occult and rival" power to the State, an *imperium in imperio*. The government, therefore, was resolved to introduce a law of *mortmain*, which should prohibit the religious associations from receiving further gifts of property.

The ministers had also made up their minds, he said, to strike an effective blow at the educational establishments under the control of the associations by giving a monopoly of all State offices, including, apparently, military and naval commissions, and also

the right to practice at the bar, to those who have been educated in strictly secular schools.

This proposal has been described as "the deadliest stroke levelled at Catholicism since the days of the Terror." It certainly means persecution of the most violent type.

It is not unlikely that M. Waldeck-Rousseau will carry through the present Chambers what amounts to a penal statute against French Catholics, as most of the members of those bodies are drawn from a social stratum which, since the time of Voltaire, has been profoundly infected with skepticism and hatred of Christianity. But if he and his henchmen hope thereby to crush the Church, they are sorely mistaken. This is clear even to that portion of the secular press which is not entirely blinded by bigotry and hatred.

"M. Waldeck-Rousseau"—says the N. Y. Sun (Nov. 18th) editorially—"may get his proposed penal statutes enacted by the Chambers, just as Bismarck carried the Falk laws through the Prussian Landtag. In that event, however we shall probably witness all over France the phenomenon observed in the Rhine provinces, to wit, the transformation of lukewarm religionists into fanatics, and the creation of a formidable Catholic party, which will hold at least the balance of power, and may possibly acquire complete legislative ascendancy."

It has long been our conviction, based to a large extent on personal observation, that it will take nothing less than a strenuous and bloody Culturkampf to bring back France to the foot of the cross and make her again what she was for so many ages—"the oldest daughter of the Church."

L. BIENVILLE.

"THESAURUS LINGUAE LATINAE."

DETAILS OF A MONUMENTAL WORK.

(Conclusion.)

This example should show how the history of the word, as far as the author could delineate it without lengthy explanation, is completely exhibited in the elaborate arrangement of the article. Everywhere the sequence of groups and divisions aims at doing justice to the real history of the word. The principle for this arrangement naturally differs for different words and kinds of words. Only in the case of lengthy articles (as for instance *an*) the order of large groups was determined by outer appearance, in order to obtain a clear survey over the whole and great facility to find out details. In such cases the reader will partly assert himself, partly will the way be shown him by brief indications. An endeavor has been especially made not to weary and to disappoint the reader of the article, through lengthy and dry series, but to give quotations as clearly and as intelligibly as possible. Notwithstanding this conciseness, we do not assert too much in saying that the Thesaurus, in cases where the material could at all be increased, gives in only double the space, up to ten times as much [material as Forcellini. For instance the article *animosus* occupies 33 lines in Forcellini, in the Thesaurus 80; Forcellini quotes 21 passages, the Thesaurus, apart from the glosses, 130. Under *animo*, Forcellini gives 54 lines and 24 quotations, the Thesaurus 113 and 139, *animatus* occupies in Forcellini 48 lines and 26 [quotations, in the Thesaurus 35 and 48. The difference also in method and reliability can at least be indi-

cated by these small articles. Forcellini starts with *animo* and *animosus* from a false understanding of the original sense. Under *animosus* the heading "*iratus*" is entirely wanting.

The article *animosus* quotes Naevius instead of Novius, of the 3 Plautus passages under *animatus* there is one which now runs quite differently; the second one is wrongly explained, seven others are wanting. Under *animosus* the quotations Ov. met. 6, 134 and Prop. 3, 9, 9 have been misunderstood altogether. All this in the two small articles selected at random.

It should be specially brought out that the Thesaurus embraces also the proper names, which have such importance for the history of the language. Naturally it was here only possible to consider the linguistic side; the aim of the work and the space at disposal allowed only the shortest remark in regard to subject matter.

It can not be maintained, however, that all names that have come down, have been registered without exception, for every day brings fresh testimony. The Thesaurus presents none the less so far the most complete collection through the insertion of all attainable names occurring in inscriptions which until now could only be found scattered in the indices of each of the volumes of the "Corpus inscriptionum" or other publications. Moreover, the Thesaurus gives the names, as far as possible grouped according to their relationship, a new method of arrangement in harmony with lexicographical principles.

It could not be the task of the Thesaurus to add to word-explanation an exposition of each subject. Other works serve this purpose. In a few scattered instances only short references have been added on passages where information as to the subject matter is to be found. That investigations into the subject matter directly and indirectly will be benefited by the large collections of the Thesaurus, is clear to the expert without further remark. In numerous passages, for the correct exposition of which the Thesaurus applies the material, the thorough understanding of a writer's language will now for the first time render possible a clear grasp of his subject matter.

* * *

The publisher (B. G. Teubner, of Leipzig) wishes to supplement this account by the following:

The great work rightly bears the name of Thesaurus. All must draw upon this treasure who in any way occupy themselves with independent researches in the Latin language and literature. Latin lexicography, which till now has been exposed to the danger of building castles in the air with incomplete and unreliable means, will here find the materials by which alone are rendered possible its establishment and development on scientific lines. It will be the task of Latin lexicography, by combination of all that is yet separated through alphabetical arrangement, to lay down more general principles, to classify completely kindred sense-variations, and to elucidate by classification all that is scattered. It finds in the Thesaurus not only the material collected but moreover sifted and sorted, so that the essential emerges from the non-essential. To the science of Latin grammar, the Thesaurus is an equally indispensable instrument. Accidence and syntax alike will find a rich material stored in the various articles and in the collection and arrangement. All labor which is often wasted in re-establishing that which has been established

already, in recognising that which is brought to the front from remote places, can now be devoted to investigate that which is really new. Likewise will the Thesaurus exercise an effectual influence on text criticism. In innumerable questions the *metron* of judgment will here be found, and ultimately firm knowledge will and must take the place of subjective liking and straying phantasy.

But far beyond the circles of classical philology will the Thesaurus have suggestive influence and bear fruit. All words occurring in Tertullian, as far as reliably edited, in Augustine "*De Civitate Dei*" and other works have been completely registered on slips; other texts have been "excerpted" by prominent experts. Theologians engaged in this field will not be able to dispense with the Thesaurus. To the historian too it will be a guide through the confusion of a deteriorated Latin, or he will at least find in it the roots from which malformation originated. To Romanists and linguists it offers the foundation from which they can trace the path of the language.

From the appearance of the Thesaurus we may in many ways expect a tremendous progress of Latin studies. All will benefit by the work which has been accomplished in common; even the most unassuming worker will find at his disposal the attainable results of an organised lexicographical activity which otherwise only could have been obtained at the cost of many years of special work.

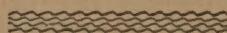
It is calculated that the whole work will be completed in 12 volumes, of 125 sheets each, within 15 years. These figures will under no circumstances be exceeded. Security for this and for the material execution of the task is offered by the organisation which has, under the direction of the academies been established. The publication will commence in parts of, to start with, about 15 sheets. There will be generally two volumes at the same time in course of publication, and the total issue in one year will amount to about 100 sheets. The price of the work has for the present been fixed as low as the cost of printing permits, in order to allow an ample diffusion. The cost of the printing is high on account of the contents, each sheet containing over 83,000 letters. For the present the price will be about 6d per sheet or about 7-3d per part, of which 6-7 will appear each year. The yearly outlay for the subscriber will thus not exceed about £ 2.5. Each volume after completion will be raised as much as about 20% on the subscription price. Besides the price might be slightly raised after the completion of the two first volumes, in case the required number of subscribers is not reached, or in case the cost of production should increase.

Together with the first parts there will be put at the disposal of the subscribers, at a low price, loose cases in which to collect the parts. These cases will enable the immediate use of the volumes in course of publication and at the same time render their faultless preservation possible. For the complete volumes, bindings of good finish will also be available at moderate prices.

* * *

B. Herder, 17 S. Broadway, St. Louis, will receive subscriptions to the Thesaurus at \$2.15 per part.

A. P.



THE PRIEST IN POLITICS.

This was the subject of a lecture by the Rev. P. C. Yorke in San Francisco, Oct. 25th. From the report of the San Francisco *Examiner* we clip the following, rather astonishing statement, which contradicts the words and actions of certain priests and prelates belonging to the Liberal school:

"About two years ago the Pope condemned what is known in Catholic parlance as 'Americanism,' the theory which separates the natural from the supernatural. One of the chief arguments in favor of the priest in politics is given by the Americanists who say that the priest, while a priest, is also a citizen, and as such, has the right to be in politics. This is a very crude way of stating the case, and many have interfered on that plea, but I say to you all that the whole argument is un-Catholic and cowardly. Is it not true that a priest is a priest forever? Do we not know that the new character assumed by God's servant is indelible? Is it not the feeling of the Catholic people that you can tell a priest by his very face, and consequently is it not true that he goes to the ballot-box as a priest, no matter how much he thinks he goes as a citizen? Also, the influence which a priest has he gets from the very fact that he is a priest. And I assert that this applies to political as well as religious influence. I repeat that the influence a man has as a priest comes to him because he is a priest, hence the reason given by some that a priest goes into politics as a citizen, is a cowardly argument.

"We have now established the fact that the priest has a political influence by virtue of his sacred vocation, and we may ask ourselves, has he any right as a priest to be in politics?

"We will find that the foundation of the priest's right in politics comes from another reason. Men are governed not only by a civil law, but by a moral law. There is a law that you can not make or unmake at will. As an example of this I may cite the Ten Commandments, which are anterior to human laws. Fifty thousand acts of Legislature or of Congress might legalize stealing, and yet stealing would not be right.

"Everybody admits that the State, as well as an individual is bound by moral laws. The number of people who commit an act do not change its nature. If the State steals, it is as bad as if an individual stole. The Pope himself is authority for this statement, and this is just where the priest gets into politics. The authorized exponent of moral law has as undeniable right to speak to the State. The cry of the priest in politics is a protest against the priest speaking to the laity as to their duties. Did the prophets cower before Israel? Did Christ tremble before Rome? No, they spoke out as to right and wrong, and it was because their persecutors hated the right that they were put to death.

"Now you may say that it is all very well for the priest to talk about law, but he should not come down to particulars. The priest has to preach about the application of moral law to the daily individual acts of life. You certainly would not want, when you were ill, to have your doctor throw you into

fits on the theory that he could cure fits better than anything else. I believe that all actions are either good or bad. Every action in politics comes under the moral law, and thus comes under the jurisdiction of those who are the exponents of moral law. I hold that whether you vote for Bryan or McKinley, your act must be either good or bad, and the priest has the right to talk to you about it, and has the right, not from you, but from God. The question has often been asked, What is the difference between the statesman and the politician? Some say a statesman is a dead politician, but I don't think so. Others say that a statesman makes speeches while a politician runs for office; but the difference is deeper than that. There are two classes of people who address us on political questions; the one is tolerated, the other is gladly heard. The latter class, in their arguments, take the view of right or wrong. They put before you great fundamental questions, and bid you examine whether the men before you are in accordance with these principles. Burke and Gladstone are types of this class. Now surely if such arguments may be presented by men of talent, why should they not be permitted to be presented by men who are sent out to preach the moral law? Shall those who carry the Ark of the Covenant flee when the enemy appears?"

* * *

Will his Grace of St. Paul agree with the Rev. Peter C. Yorke? At the dedication of the Lafayette Monument at Paris, the Archbishop gave as his reason for appearing in a Prince Albert coat rather than in his episcopal robes, that he represented the U. S. as a citizen, not as a Catholic bishop. Is not "that whole argument un-Catholic and cowardly"?

Father Yorke, Father Yorke, blizzards are dangerous things to monkey with!

However, you are in good company. The venerable Bishop of Annecy, Msgr. Isoard, recently addressed his priests at the end of their retreat in a similar strain. Among other things he said: "...Among the priests that speak in public, that write and insensibly aim at directing the minds of the clergy, arises a general and dominant idea, which they cherish as one that is soon to rule without opposition. It consists in the adoption of one of the formulas of modern rationalism, an adoption made unconsciously by the greater number—so at least we hope. They seem to admit implicitly that the Church is a natural fact set in the midst of other historical facts and subject to the same laws as all other evolutions of societies or nations. The priests, according to these theories do not, however, repudiate the supernatural, they are as yet in the vestibules of the system. They put aside the supernatural for a time, intending to take it up again later. In practice, they openly distinguish between the priest and the man in public, between what may safely be shown of the sacerdotal character and what should rather be left in the shade. The Abbe Lemire, Deputy from the North, upon every occasion insists on that distinction for his own person: 'priest at the altar, deputy in the Chambers.' With him are several others who habitually make the distinction between citizen and priest in the same person. From year to year the likeness of the priest fades in them, and the likeness of the citizen appears in bolder outlines; yet a little while, and it will cover all. Abandoned to the mighty impulse of that doctrine, these priests pretend to see in the

near future the evolutionary movement of the Church which they loudly applaud...."

After some remarks about the Congress of Bourges, the Bishop continued:

"Its promoters (of the Bourges Congress) knew how to prepare an excellent dish. At the feet of the Holy Father they laid a petition giving the reason for, and the program of, the Congress—a program inoffensive in itself and drawn up with cautious sagacity. Reason and program received praise from his Eminence the Cardinal Secretary of State. As a sequel to this act, heralded as an approving benediction from the Holy Father, we learn some bishops of France addressed to the Archbishop of Bourges letters full of benevolent good will for the idea and program of the Congress; but neither the number of these bishops has been exactly given, nor has it been published what their letters contained."

Then the Bishop of Annecy relates how the Abbe Lemire developed quite a different program in an interview with a reporter of the *Siecle*, a paper which is very bitter against the Catholics, and how this program was carried out at the Congress of Bourges, winding up in these words of condemnation, applicable also to certain personages in the U. S.:

"You want to do the work of God without God. Yes, you place God, His will, the institution created by that will, His permanent and providential action, practically outside of your calculations and aims. The Church is for you little more than a professional group; you have entered upon a road that will lead you away from the most obvious teachings of the faith."

J. F. MEIFUSS.

THE "SERVANT-GIRL PROBLEM."

Well-to-do English and American women are, it appears, companions in misery in one respect at least—both are suffering because the supply of domestic servants does not equal the demand. In the difficulty of solving the problem, England is threatened with agitation of the Chinese question. Discussing this grave issue, the *Outlook* of London says:

"There exists a great scarcity of domestic servants, and sufficient women can not be found for the London laundries. There is a consequent demand, and to meet it there is, ready for the bringing over, an unlimited supply of labor. The supply is in China; the laborers Chinese. By all means, says the old dogmatic theory, let the Chinese come; nay, facilitate their coming. Is that the whole question? Assuredly not. A scheme is said to be on the point of accomplishment to bring 1,200 Chinese men to London to act as laundresses. Save government, no power can say nay; this is a free country, and if the Chinese come, and the public accept by practical support their labor, then the act is justified by its economic results.

"Before justification can be accorded to the introduction of the Chinaman into London, however, there are many grave considerations to be weighed. It is generally conceded in other countries where the Chinese have been given a footing, that they are an undesirable people. Their morals admit of practices which among white men are accounted depravity. Their habits are filthy and indecent. Sanitation or its value is unknown to them. They breed and spread disease. Uncivilizable in the white man's sense, they remain Chinese to the end.... To bring the Chinese to fill the

void caused by the vanished domestic servant would mean nothing else than saving the nation from its moral responsibilities. For why is the female domestic servant scarce? She has gone to more congenial occupation. She is now in a shop, or typewriting, or acting as clerk. That is what education has done for the class from which the domestic servant formerly came. To blame her for choosing a freer life and a better wage is absurd. What society now has to do is to raise the yet lower class to the level of intelligence and self-respect which will make them fit for domestic service. Neither the school board, nor the church, nor the chapel agencies do their duty towards gathering in this lower class. In school hours the streets are filled with waifs and truant whom no school board officer can fail to see. To make up for this dereliction of duty by importing Chinese, would be to add depravity to laxity, to debase by admixture of blood the very stratum of society which it is our bounden duty to raise and purify."

The *Northwestern Christian Advocate*, from whose columns we have cut the above quotation, comments thereon as follows (Nov. 7th):—

"The American girl, like her English sister, detests the idea of being a 'hired girl.' For this the women who are able to employ domestic servants, are as a class responsible. Less than half a century ago domestic service was considered honorable employment and the daughters even of people who were well off, especially in the country, were glad to accept employment from those who needed assistance in housework. Socially they were equals and were treated as equals. They went to the same church. They visited the same homes. They read the same papers and books. They played the same games. They were always present at family prayers. They were treated as though they were members of the family and often became such by marriage. With the vast immigration of foreigners cheap labor entered into competition with these American girls, and the American girl was supplanted by the Irish, German, and Swedish girls, who, having been reared under different conditions, were willing to serve for a much smaller wage. This cheaper labor, however, was treated not as an equal but as an inferior, toward whom every obligation was met when the wages were paid. There was nothing in common between mistress and servant except labor and wage." So far as the social life of the family was concerned, as a class, they were ostracized. The natural result followed—a stigma attached to that kind of employment and self-respecting women left it as they had opportunity, or avoided it altogether.

"Now the American girl would do any other kind of work rather than be a 'hired girl.' In some sense, the same feeling exists toward employment in a factory, notwithstanding that some of the noblest and most noted women of this country, like Lucy Larcom and Mrs. N. P. Banks, wife of one of our distinguished statesmen and generals, were factory employes.

"The dearth of domestic servants will continue and will in all probability increase until the stigma upon the position is removed. And women would hasten to remove the stigma if they realized how important it really is to not only make domestic work desirable to well-bred American girls, but to secure employes of the highest type of personal character. In many families—especially in those employing two or more servants—the servants, despite

their social ostracism, are often more intimately associated with the children during the years when their characters are molded for good or evil, than are the mothers themselves. If the servants are of a low moral grade, the children are in great danger of being likewise.

"It is no more necessary, in order to secure domestic servants of high character, to make them members of the family than it is for business men to make their book-keepers and clerks members of their families. It is necessary, however, to make domestics feel that their employment is as honorable as any other, and that the family does not take them into the family social circle, not because they are social inferiors, but because the family desires and is entitled to its own privacy. In addition to considerate treatment the domestic should be provided with a room which is fit for a human habitation and provided with the necessary comforts, if not the luxuries, of home-life.

"The servant-girl problem is the subject of much sport, but it is a very serious question. The stigma resting upon it has not only affected the domestic, but it has discredited household work in the eyes of daughters, every one of whom should be so reared that she would know more of household affairs in every respect than does the servant. Only a daughter so reared can become the model wife described and commended in the thirty-first chapter of Proverbs, who, among other virtues she possessed, 'looketh well to the ways of her household.'"

There is undoubtedly much truth in these reflections. But the *Advocate* does not penetrate to the root of the matter. The present condition of domestic servants is not so much due to the influx of cheap foreign labor, as to the spread of what are boastfully called liberal ideas, postulating the absolute equality and independence of all men and recognising no subjection or servitude except that incurred by a person's own free will.

According to the old, Catholic view, servants were an integral part of the family and differed from wage-earners by being permanently employed in domestic occupations. As such, they became inmates of the house, and, in a certain sense, members of the family. From this fact special rights and duties arose in their regard with respect to the other members of the household. It was their duty to have the good of the family sincerely at heart, and, on the other hand, they were entitled not only to their salary, but also to special love and care.

Such eminent liberal authorities as Adam Mueller and J. Stahl (see quotations in P. Theod. Meyer's, S. J., "Institut. Iuris Naturalis," vol. II, pp. 113 and 114) have confessed that what we deplore as "the servant-girl problem" is due to the abolition of the dictates of the natural law in regard to what the Scholastics called "*societas herilis*," as briefly sketched above.

To destroy a poisonous weed, we must extirpate its root. The *Advocate* is therefore seriously in error if it believes that the problem can be solved without recourse to the old plan of making domestic servants members of the family.

That the relation between servants and their masters correspond to the end prescribed by nature,—says an eminent Catholic authority on ethics (Meyer, l. c., § 116)—it is necessary, first, that the servants do not bind themselves to certain kinds of labor only, but that they contribute, to the best of their ability,

towards the promotion of the welfare of domestic society generally, as willed by the head thereof, and depend in their mode of living as much as possible upon their masters; secondly, that the employer, on his part, not only assume the obligation of furnishing his servants with food and clothing and the stipulated wage, but also of providing as a father for their temporal and spiritual welfare, thus making them sharers in the benefits of family life.

Even the saner economists of the liberal school are coming back to this ancient and approved doctrine. "The ideal condition consists in this"—says Roscher ("Die Grundlagen der Nationalökonomie," p. 146)—"that the relation between master and servant is realized as part and parcel of a Christian family life. Hence there must be benevolence on the one hand and loyalty on the other,—faithfulness on both: unselfish solicitude for the present and future interests, and particularly for the eternal welfare, of the one by the other."

With the pernicious liberalistic principles now in vogue, it is no doubt exceedingly difficult, seemingly impossible, to restore this pristine and salutary relation; but we may rest assured that so long as it is not restored, we shall not only have a "servant-girl problem," but it will grow worse from year to year, increasing the awful menace of the social question. For of the natural law, above all things, it is true that "*nemo impune lacessit*," it can not be transgressed with impunity.

ARTHUR PREUSS.

THE DISSECTION OF CORPSES.

In the introduction to the article in No. 33, "Does the Catholic Church Condemn the Dissection of Bodies?" there is mentioned the decree of Pope Boniface VII., condemning the abuse of dissecting bodies in order to transport the bones to the native land of the deceased. It is correctly termed a barbarous custom, and this is at the same time the best explanation for the strange usage that existed among the Germans—and most cases of which knowledge has come to us refer to members of this nationality—long before they were converted to Christianity. We also find it a custom among numerous savage peoples to carry with them from place to place the bones of such men who had attained prominence. And then again it may be well to remember the part bones play in ancient tales and myths, and also the use to which they were put in superstitious practices. We shall then realize the importance attributed to human bones by our forefathers. ("By these ten bones, my lords," (holding up his hands), "he did speak then to me," says Pet. in King Henry VI., 2. Part, I. act, 3d scene.)

The myths of all Germanic peoples abound in instances in which a victim (either man or animal) is resurrected by supernatural means, after the bones had been carefully gathered.

In Norsk mythology, Thor, while traveling, seeks the hospitable home of a peasant named Egil. There he kills the goats attached to his chariot and prepares them for his meal, inviting the peasant, his wife and children to participate. But Thor warns them not to break any bones in eating. One of the farmer's sons, however, splits a bone to obtain the marrow. After the meal, Thor collects all the bones, puts them back into the skins and touches them with his hammer, as with a

wand, and brings back to life the two goats. One of the animals limps thenceforth in consequence of the splitting of one of the bones by the peasant's son.

In numerous Germanic myths, the dead are resurrected after their bones have been collected and, so to say, collated, that is, placed together in their natural order. (Conf. Mannhardt, "German. Mythen," p. 63, sq.)

Thus in one tale, St. Peter raises from the dead a certain person, after having dismembered, dissected and boiled the corpse, until the flesh separated from the bones, which were placed on a board.

Does it not therefore seem probable that the custom condemned by Pope Boniface VII. was more or less a reminiscence of pagan days with the Germans? In the most ancient case of this nature recorded in history, it seems that a part also at times sufficed for the whole.

The "Vita S. Arnulfi Metens.," Cap. I, 12, (Acta SS. 18th July,) informs us that, during a journey of King Dagobert I. to Thuringia, one of the nobles among his retinue was taken seriously ill, and as they could neither transport nor leave him, they agreed to cut off the corpse's head and to burn the body, according to their custom ("more gentiliū").

In order to prevent this, however, Bishop Arnulf performed a miraculous cure. (Conf. Rochholz, "Deutscher Unsterblichkeitsglaube," p. 238.)

The same author cites the annals of Reinhardsbrunn, from the year 1197, which contain a notice relating to Count Louis the Pious of Thuringia (husband of St. Elizabeth), who had died in Syria during a crusade. His body was brought from Akon to Cyprus: "Ubi evisceratis ejusdem principis visceribus et in sartagine excocto cadavere quidquid carneum, quidquid medullorum fuerat, in quodam Cyprii cello sepultum est." His bones however were transferred to Reinhardsbrunn in the same year.

This custom seems to have been prevalent during some centuries. Jaffe ("Dissertatio de arte medica seculi XII," Berlin, 1853), cites numerous instances. After the great plague which attacked the army of Frederic I. in Rome, the bodies of a number of princes and prelates were thus treated. One chronicle, referring to this epidemic, relates: "Coloniensis electus extinctus est, et ut ossa a carnibus disjungerentur et Coloniā deferrentur, totus in aqua coctus est," while another writer of those days says: "Daniel Pragensis Episcopus ibidem mortuus est, cujus carnes ibi reconditæ, sed ossa sunt Pragæ delatæ."

The body of Frederick I. was [similarly treated in 1190.

One thing seems evident, that the bones were considered the more sacred part of the anatomy according to popular belief; hence the desire to preserve them.

F. P. KENKEL.

THE EPISCOPALIAN SECT AND DIVORCE.

The special committee appointed by the General Convention of the "Protestant Episcopal Church" in 1898, to consider the subject of marriage and divorce, has completed the formulation of new canons relating to them. These will be submitted to the next General Convention, which meets at San Francisco in October of next year, and there

is every reason to believe that they will be adopted by it.

At present, by a canon of the Episcopalian sect, adopted in 1877, "the innocent party in a divorce for the cause of adultery," may be married to another mate by a clergyman. Under the canons proposed by this committee, as we find them in the *Sun* of Nov. 16th, Episcopalian ministers are forbidden to marry any person who "has been, or is, the husband or the wife of any other person then living, unless the former marriage was annulled by the decree of some civil court of competent jurisdiction for cause arising before such former marriage." That is, they can not marry people divorced for any cause, even adultery, and however innocent, during the life of the divorced mates.

The prohibition of the remarriage of the divorced by a minister, is thus made simply a matter of policy and not of absolute religious obligation. This failure to give to marriage a sacramental character is made more noticeable in a subsequent canon, providing for ecclesiastical penalties against the divorced who gets married other than by an Episcopalian minister. It refuses baptism, confirmation, and communion to such persons, except when they manifest repentance and separate from their new conjugal partners; with the remarkable proviso, however, that "this canon shall not apply to the innocent party in a divorce for the cause of adultery." That is, while an Episcopalian minister may not marry the divorced, they may get married otherwise without suffering ecclesiastical penalties, if they have been the innocent parties to a divorce suit.

Practically, then, it can not be said that there is any radical change from the present canon. Episcopalian ministers may not do the marrying, but the marriages now allowed may take place without the reprobation of the church; and is not that the very ground of the complaints which led to the appointment of this committee?

The Catholic Church, holding marriage to be a sacrament and absolutely indissoluble, refuses to recognise divorce for any cause, and by ecclesiastical prohibition and penalty is able to prevent it in all those of its religious household who are faithful in their devotion. They look upon it as a heinous sin. If the Episcopalian sect wishes to accomplish a like result, the *Sun* rightly points out, it will have to do more than forbid its clergy to marry the divorced, while relieving from ecclesiastical penalties the innocent parties to divorces for adultery, and thus virtually sanctioning such divorces. As a measure for getting rid of the "evil of divorce" the new canon is by no means effectual.

METHODIST BIGOTRY.

During a discussion of a reduction in the appropriation for the foreign missions, by the General Missionary Committee of the Methodist sect in New York City on Nov. 14th, "Bishop" Cranston, who recently returned from Manila, after investigating the conditions there, spoke on the proposition of including the Philippine Archipelago in the Eastern Asia District.

We quote the following from the *Evening Post's* (Nov. 15th) account of the meeting:

"It was noticed that he (Cranston) pronounced Philippine with the accent on the last syllable and the 'i' long, as in 'ice.'

"I see that Bishop Cranston, who is evidently posted, pronounces the name 'Philippine' differently from most of us," said Dr. James M. Buckley. "The usual pronunciation, I believe, is 'Philippeen.'"

"Oh, yes, I know," said Bishop Cranston, "that's the way the Romanists pronounce it. But we want to remove every vestige of Rome from those islands, and we might as well change the pronunciation of the name. I propose to say 'Philip-pyne.'" Many of the members of the Committee applauded the sentiment."

THE FUNDAMENTAL OBJECTION TO WOMAN SUFFRAGE.

The following article, by Rev. Dr. Lambert in the *Freeman's Journal* (Nov. 17th), goes to the root of the question of female suffrage and therefore deserves careful study:

Father O'Ryan, of St. Leo's Church, Denver, has changed his mind on the question of woman suffrage. In a recent sermon he said:

"I voted for woman suffrage when it was presented to us, but now I feel that I ought to throw a white sheet about myself and stand in front of the church door and do penance for it. It is working bad to the women of the State. I have been shocked to see them engaged in political work, as they have in precincts canvassing, and on election day at the polls. The women are losing their womanhood through it."

The real, fundamental objection to woman suffrage is not the evil effects which Father O'Ryan witnessed; they were local, and arose, perhaps, from local conditions. The fact that evils may follow *per accidens* the use of a thing, is no valid proof that the thing is in itself bad. To prove that a thing is bad in itself it must be shown that the evils associated with it follow necessarily from it. Popular suffrage is not free from many and serious evils, but until it is shown that they follow necessarily from the use of it, and not from the abuse of it, those evils are no argument for the abolition of popular suffrage. That many evils follow from free will is no argument against the possession and use of free will. Evil follows only from the abuse of it, and no good thing is free from, or is responsible for, the abuse that perversity may make of it. The fact—if it be a fact—that the women of Denver abused the suffrage is an argument against them, but not against the general principle of woman suffrage. To defend a good thing or oppose a bad thing by defective or unsound argument, is not conducive to the interests of the verities.

From a Christian point of view the only valid argument against woman suffrage is that it is not in accord with the divinely established constitution of society. By that constitution the family, not the individual, is the social unit. And the man, being by divine appointment the head of the family, represents it in the social order. When he votes, it is as the head and representative of the social unit, the family. He is the ambassador from that little empire to the great social and political world about it. The family is of more immediate divine origin than is the political family or state; the latter is the result of a union of many of the former, and not the result of individual nomads. The franchise, then, in political society, really belongs to the family, or to the head of the family as head, and not to him as an isolated individual. That

the man is the head of the house is a divine fact, and any social theory that does not recognise this fact is false. The theory of woman suffrage does not recognise this fact. It makes of the family a monster, a thing with two heads, an abnormality; it destroys it as the ultimate social organism. In doing this it runs counter to the divine-natural order. Just here is found the fallacy on which woman suffrage rests.

It is a fact worthy of attention that the movement for so-called woman's rights and woman suffrage originated among infidels, skeptics, agnostics, and other miscreants who deny the divine origin of Christianity.

But, some one may ask, if only the heads of families should have the right to vote, why are those men who are not heads of families, who are not married, allowed to vote? Perhaps it would be wise not to allow them to vote. We will not pass on that. It might be left to the decision of the unmarried women. It is sufficient to say that political societies or states that recognise the family as the social ultimate or unit, grant the franchise only to those who by reason of their age are assumed to be married and at the head of families. When our government grants the franchise to a man of twenty-one it, by a legal fiction, assumes that he is the head of a family. It does not make that age the measure of intelligence, for some men at twenty have more sense than some others at forty or even sixty. In this way our politico-social theory recognises the divine fact of the family, while the State of Colorado ignores it.

We have said that the elective franchise, when granted by governments, inheres in the family, and that the man in voting acts as the agent or representative of the family and performs an official, not a private, personal act. While the statute laws of Christian nations do not explicitly formulate this fact, they all imply it in recognising the family as the social unit. And here we have the reason why women have not been allowed to vote.

But why might not the woman go and vote as the agent of the family and let the man stay at home and mind the baby?

Well, madam, the divine will as manifested in the economy of human affairs has willed that the man is the head of the house or family. Any argument against that Will is not valid; any aspiration contrary to it is an aspiration in the wrong direction.

Is it not humiliating to women not to be allowed to vote? Just in the same sense that it is humiliating to an angel. If the head of the house sent an angel from heaven to the polls to cast his vote for him, he would be challenged and not allowed to vote. Is it a humiliation to be treated like a good angel? The angel's happiness, dignity, honor, glory, and beauty are not in the least affected by the fact that he can not vote for president of the United States, governor, or alderman. The reason is that the angel, because he is an angel, is satisfied with the divine ordering of things—as we should all be.

EXCHANGE COMMENT

The *Catholic Telegraph* (Nov. 15th) says, in reference to one of "Innominato's" recent elucubrations, that it "would lead one to suppose that the titular Archbishop of St. Paul, 'Americanism', and imperialism are not in good standing at the Vatican. Their friends do protest too much."

"The titular Archbishop of St. Paul" is good—as Josh Billings would say. But why does the *Telegraph* waste a column and a half of its more or less valuable space reproducing "Innominato's" tommyrot?

* * *

If the *Catholic Columbian* would make what the Germans call a "reinliche Scheidung" between its political partisanship and its religious zeal, it would be enabled to serve the Catholic cause more efficiently. It is always dangerous to mix up politics and religion. Whatever Msgr. Chapelle's shortcomings may be, we believe we are fully justified in crediting him with a fuller knowledge of the Philippine situation than the Columbus editor.

* * *

The *Intermountain Catholic* of Salt Lake says in a highly laudatory editorial on "Marcus Daly's Early Life in Utah" (issue of Nov. 17th):

"Though not a practical Catholic of late years, at least, he was truly religious."

So it is not necessary to be a practical Catholic, in order to be truly religious!

If this is not "Americanism," what is it?

* * *

We read in the *Catholic Transcript* (Nov. 16th):

"Cardinal Gibbons now owns the *Catholic Mirror*. He has made it his official organ. Special efforts will be made to place it in the families of the Archdiocese. Belief in the apostolate of the press is growing apace."

It is encouraging to learn that His Eminence of Baltimore is beginning to take active interest in the Catholic press. We have known him hitherto chiefly as a contributor to the "yellow" journals. But he can not have made the *Mirror* "his official organ." Bishops are forbidden to have official organs by the III. Plenary Council.

* * *

We regret to learn of the demise of the *Midland Review*, of Louisville, Ky., for, despite its faults which we sometimes found it meet to criticize—a little more harshly perhaps than necessary—it was one of the best Catholic weeklies in the land and most assuredly deserved to live and prosper.

We regret still more that the suspension of the *Midland* will probably result in the withdrawal of its editor, Charles J. O'Malley, from Catholic journalism. It certainly was not his fault that the paper failed, for he has shown himself to be not only one of the most gifted, but also a thoroughly painstaking and hardworking member of the Catholic editorial fraternity, who, unlike so many others, was not satisfied with producing a good editorial page, but by dint of the hardest labor and in spite of numerous obstacles and drawbacks, managed to get out a readable sixteen-page paper every week.

We happen to know—and it will give our readers an insight into the hardships of the Catholic journalistic profession in the U. S. to learn—that since last March editor O'Malley, in lieu of the meagre salary he had been promised, was compelled to "feed, clothe, and educate" a family of eight children, his aged mother, his wife and himself, on a miserable pittance of seven dollars (\$7) per week; and he will be lucky if he can escape being sued for \$200 more, for he was a small stockholder in the *Midland Review*, which went under with \$2,000 liabilities, and under the laws of Kentucky a stockholder in a corporation is responsible for double the amount of his stock.

Who will find it in his heart to blame him if, under the circumstances, he kicks his editorial tripod into smithereens and bids a sad farewell to Catholic journalism to enter the secular field, where his talents and experience will insure him at least a decent living?

Thus Catholic journalism loses another brilliant and devoted champion—the second within a sixmonth.

And yet, there are a few of us left who still venture to hope in the future of Catholic American journalism—aye, in the rise of a Catholic daily.

Perhaps, in the language of Shakespeare's Launcelot, it is "but a kind of bastard hope."

ARTHUR PREUSS.

MUSIC.

A UNITED SACRED CONCERT OF ST. LOUIS CHURCH CHOIRS.

Concerning the theoretical aspect of sacred music there is hardly a dissension among the conservative elements of the Church. All agree that the liturgical regulations of the Congregation of Rites should be complied with, excepting perhaps the Americanistic Liberals (or Liberal Americanists) who seem to take particular delight in making known their ignorance of these liturgical laws and their utter disregard of them, to judge from the occasional advertisements of their musical programs through the press.

It is when it comes to the practical part, the dry and laborious everyday execution of the Church laws, that the opinions and the ways and means diverge.

Altogether too many clergymen are intimidated by the opposition occasioned by the perverted taste, the worldly, sensual spirit of the people and the conceit and arrogance of our singers and organists, from attempting to do their plain duty in regard to divine music. The demoralising example of those Liberals who try to draw the people to their services by furnishing them attractive, merry, "grand," and "classical" (?) music, without considering that they are blind followers of that so-called Jesuitical principle, "The end justifies the means"—does the rest to keep the important reform movement in a deplorable state of lethargy.

We must educate our good, well-meaning people by elevating and chastening their musical tastes; our singers and professional musicians must learn to perform the music of the liturgy with piety and humility for the honor of the Most High and the edification of the faithful, and reform is not only feasible but it becomes a glorious fact.

The United Sacred Concert of eleven church choirs of this City at St. Liborius' Church on Sunday last was an effective means to accomplish this. The beautiful edifice was packed to its utmost by Catholics from the parishes of the City to hear and learn.

Space forbids to give a synopsis of the eloquent and glowing discourse of Rev. Jos. Lubeley.

For the same reason I will not enter into a detailed account of the musical selections.

Everyone was a gem, breathing the genuine spirit of our sacred liturgy and the music critic can find little fault with the rendition of any one number, while others were

as near to perfection as the most exacting could demand.

The clergymen who prompted this very successful production may well feel gratified.

God bless the good will and enthusiasm of the singers and their able, painstaking directors.

The good work must be kept up; the result will be forthcoming: The divine music will fill appropriately its position in the sacred liturgy of the Church. ZELOTES.

RELIGIOUS WORLD.

....If we may credit the Rome correspondent of the *Montreal Semaine Religieuse* (No. 20), Cardinal Ledochowski's eyesight has latterly grown so bad that he is unable even to sign his name and has had a rubber stamp made for the purpose of affixing his signature to the numerous documents that issue from the S. Congregation of the Propaganda, of which he is Prefect.

....The *Casket* (Nov. 15th) figures that up to the end of September five bishops, twenty-eight priests, three brothers, twelve nuns, and perhaps 50,000 Chinese Catholics had been butchered for the faith by the insurgent Boxers.

....In view of misleading reports in the secular press—see, for instance, the *N. Y. Evening Post* of Nov. 22nd and *L'Etoile* of Nov. 23rd—we deem it well to print the text of Bishop Eis' recent order, already referred to in last week's *REVIEW*, regarding the preaching of English sermons at early mass in the churches of the Marquette Diocese. We reproduce it from the *Catholic Citizen* of Nov. 24th:

"The word of God is the seed of faith which the priest sows. 'Faith cometh by hearing.' Your sermons, dear brethren, should be prepared, instructive, practical, and not too long. If your sermons last longer than twenty or thirty minutes, your hearers may become weary, and you will soon notice that your people prefer to attend low mass. We frequently hear complaints on this point—long sermons.

"Likewise, do not forget the five minute sermon prescribed by the Council of Baltimore III. for low masses on Sundays and feasts of obligation. Preach in the languages your people understand, as much as possible. The children of our parishes generally speak the English language best, the language of our country, no matter of what nationality their parents may be. This every pastor must have noticed.

"Now, in order that these children also hear and understand the word of God, we ordain that in all the parish churches of the Diocese, no matter of what nationality, a short sermon must be preached in the English language regularly on two Sundays in each month, at low mass.

"Any pastor not complying with this ordinance, leaves himself open to reprimand, unless excused for reasons by the Bishop."

....At the closing session of the Conference of Religion in New York City on Nov. 22nd, Comptroller Coler, taking as his text "The Unused Power of the Churches in Politics," said, among other things:

"There is a place for the Church in politics and public affairs, but it is not in the ward meeting, the political convention, or the party

council. Its influence should be exerted beneath and beyond those partisan and factional units in our political system. When conditions become unbearable we have in the past followed the simple rule of turning out one party and putting in another. This method has never reformed a party or a politician, and it never will produce permanent good government in city, nation, or state. When our political conditions are bad and our public service corrupt or incompetent, the real fault lies beyond partisan policy or factional organisation, deep-rooted in untaught and misguided public sentiment. In that broad, neglected field of public opinion, perverted by false teaching, or its moral sense blunted by precept and example—there is the place for Church influence in politics."

....In Milwaukee, according to a despatch to the *Chicago Record* (Nov. 23rd), there is something of a stir over a present made by Dr. W. M. Beck to his sister, Miss Carrie Beck. Dr. Beck has been in the service in the Philippines, and since his return has sent to his sister some Catholic vestments secured by him in the island of Luzon. The vestments are valued at \$1,500, the gold on the mitre, robe, cape, and surplice being worth nearly that amount. The plunder came from a church in the island, and the fact that it is here is taken as evidence that some one has desecrated a church.

EDUCATION.

ELECTIVE STUDIES IN GRAMMAR SCHOOLS.

The *reductio ad absurdum* of the much-vaunted elective system in education was furnished by the New England Association of School Superintendents at their recent meeting in Boston. The question was there raised of the desirability of extending the university system of elective studies to the grammar schools. Several of the superintendents favored it. While in opposition it was said that neither pupils nor parents are, as a rule, competent to make a wise choice, and that the elective system in the public schools might tend to the development of freaks and cranks, instead of all-around sane men and women, Mr. Mowry of Providence and a few others insisted that the wishes of parents who want their children taught to earn a living are entitled to a respectful hearing. It was a question in his mind whether we have a right to require all pupils, regardless of their condition, to study all alike, bright and dull, getting the same lessons in a lockstep fashion.

H. St.

§ The Madrid correspondent of the *Osservatore Romano* (No. 245) informs us that the beginnings have been made for a new Catholic university in the city of Burgos.

§ Francis B. Livesey, of Sykesville, Md., who claims to be the originator of the Salvation Army's farm colony scheme, suggests in a letter to the *Chicago Record* (Nov. 22nd) that, since "the public schools have not made the masses the industrious, healthy, happy, and prosperous people they were expected to" "all appropriations to public education should be stopped and the funds now devoted to that purpose go entirely" to "state and national farms, whereon the poor may be instructed in practical farming and helped to become self-sustaining."

He adds: "The public-school craze must be stopped." "State farms should be established in every state, and the western lands of the government should be taken up here and there for the purpose. Representative Edwin R. Ridgely of Pittsburg, Kas., introduced a bill in the last Congress for this latter object, but it appeared so near its close that nothing was accomplished. The friends of the bill expect to see it introduced in amended form at the coming session, and have found strong endorsement for it from Gov. Roger, Mayor Samuel M. Jones, Senator Hoar, and others."

§ Of one of the new books the current *Athenæum* remarks that it "shows how much more liberal was the supply of education—primary and secondary—before the Reformation than after it. Indeed the effect of the Reformation was to inflict a check upon the progress of education."—*Ave Maria*, No. 21.

§ Pupils in one of Detroit's high-schools were taught some of their political duties in an effective way during the recent presidential campaign. A regular campaign and election, conducted in accordance with the rules that govern these affairs in public life, were held. Public debates and party rallies in the assembly rooms from time to time, helped to sustain the interest to the high-temperature point, and served to introduce youthful spellbinders of surprising oratorical ability, who showed, according to the *Detroit Free Press*, an unexpected comprehension of the issues involved. At the beginning of the campaign three days were devoted to registration. The school was divided into wards, election officers were appointed, and official ballots, patterned after the regulation ballot, were used. Out of the total of 457 votes cast, only five were rejected, and these were thrown out because of technical misunderstandings. Wise discrimination was exercised in voting, the number of "split" tickets being 290. This last feature was a highly gratifying one to the principal in its indication of independence in thought and action. It may be added that the "campaign" was not permitted to interfere with the regular work of the school.

LITERATURE.

BOOK REVIEWS.

Some time ago we read in our exchanges complaints about "the sameness in book reviews." It may be the complainant felt his own resourcelessness, and generalized. Below we give a selection of varying and enjoyable criticisms:

"Without being scientific it gives a very accurate picture of the situation and is certainly well worth reading."

"It is a very pretty, as well as a very engaging story."

"All will enjoy it from beginning to end."

"Young readers and old readers with young hearts will find here something to be glad over."

"It is a curious and valuable little work."

"The great value of the book lies in the opportunity it gives the reader to connect the present with the past."

"A beautiful book, very attractive to the intelligent reader who has any taste for an artistic presentation of the wedding day."

"A capital volume for a sultry day and a sagging hammock."

"It is just the book for an outing companion; one can read it in broken doses and so keep under its genial influence for a long while."

"The book is funny to a degree; a fat person might laugh himself lean and an emaciated one might chuckle flesh over his bones reading it."

"The intelligent general reader will easily gather a fine store of useful knowledge from the little book."

"An unusual, well-nigh preposterous tale."

"Idle reading for an empty hour."

"This is a rattling story, covering a great deal of space and keeping up a lively movement every inch of it."

"Liberally crammed with yarns, adventures, and strange perils. The author winds it all up with a wedding, as a good story-teller is in honor bound to do."

"A pleasing plot, well worked out, and the tale will prove good reading for an idle hour."

"A trifle naughty, but not naughty enough to deserve banishment, and preposterously funny."

"It is a lively and pleasant little book, good medicine for a jaded mind."

"A tale much too good to be true, but very good for the selfish and wilful to read."

"The hero's troubles are too severe to be credible."

"A vulgar narrative not redeemed by a single elevating thought or a single passage of pure English."

"A little book to dispel drowsiness."

"The stupendous absurdity of the title is consistent with the plot."

"The style gives pleasure so keen as to elude definition or analysis."

"The historical personages are wondrously wooden."

"A charming story of true man and true maid."

"The Protestant version has littler sectarian color."

"The story might be taken for a satire, were it not for its leisurely solemnity."

These criticisms taken from but two magazines, do not show much sameness. Sameness sets in where the critics read merely the title page, the index, and possibly the last chapter.

J. F. M.

CONTEMPORARY RECORD.

OCEAN DANGERS.

The steamer Kaiser William der Grosse, arriving at New York last week Thursday, reported the loss of one blade of its propeller during rough weather at sea, presumably from striking a submerged derelict. It is only two weeks since the St. Paul reached port with a broken shaft, a lost propeller and damage to machinery amounting to \$250,000, with a similar explanation. Of all dangers at sea, although by no means common, derelicts are among the most threatening. Hulks awash, with cargo waterlogged, are hardly visible at night, while the blow they strike may be fatal to a rapidly moving steamer. The maritime nations recognise this threat and unite their efforts to keep the seas clear by a system of exchanged reports on derelicts and the prompt despatch of vessels to destroy them wherever reported.

As to the St. Paul, however, opinions on shipboard differed, the later information indicating rather that the accident came from a far more common but more easily avoided

cause—the "racing" of the screw in bad weather—although the derelict theory still is maintained by some of the officers of the ship. When a ship plunges its bow deep into the waves of a heavy sea, if the stern rises high enough to lift the propeller blades out of the water in the pitch the engines are relieved of the resistance of the water on the screw, which whirls at a mad speed until the reverse plunge immerses it again. Then the resistance is applied once more instantly and the speed is checked to normal. These successive shocks place an immense strain upon the shaft and machinery. Sometimes, as in the case of the St. Paul, the shaft breaks, and the engines, relieved of the labor which they have been doing, may inflict enormous damage on themselves and the vessel before steam can be shut off.

The breaking of a propeller shaft is one of the most common of serious accidents at sea, and yet it is one of the most easily prevented. Seldom does it happen except when full speed is maintained through the roughest of weather. The simple expedient of reducing speed in a heavy sea is an almost certain protection. But that is just what the Atlantic greyhounds do not do. They plunge ahead at the limit of their speed in all weather in order not to lose their records for regularity of passage, when to "slow down" would be a guaranty of far greater safety, as well as of much more comfort for the passengers. When passengers learn that the fastest ships do not always offer the safest and the most comfortable voyages there will be one influence at work not in the direction of faster ocean steamers.

Frank Shankland, of Des Moines, has adopted a novel and heroic method for curing himself of the opium habit, of which he is unfortunately a confirmed victim. He deliberately received stolen goods in order to go to the penitentiary, where he knows he will not be permitted to have opium. Shankland comes of a respectable family and has got into prison before with the same object in view, but the term was not long enough to effect a thorough cure. This time the judge gave him eighteen months and the poor man hopes the "cure" will be permanent.

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